Millions for Prisoners Human Rights March

NO SHACKLES

Vol 1.9

Inside this Issue:

- Letter from the Editor (p.1)
- Statement in Support of Black August (p.2)
- We Must Rethink the Way We Treat ALL Criminals (p.3)
- This student explains white privilege (p.5)
- Reading Makes You Free- Bobby Bostic (p.8)
- Black Lives Matter Will Never Matter to our Historical Enemies: Amerika's War On Black Men and Boys- Asar Imhotep Amen, Ph.D. (p. 12)
- Millions for Prisoners March Update (p.17)
- Getting Involved (p.18)

Letter from the Editor

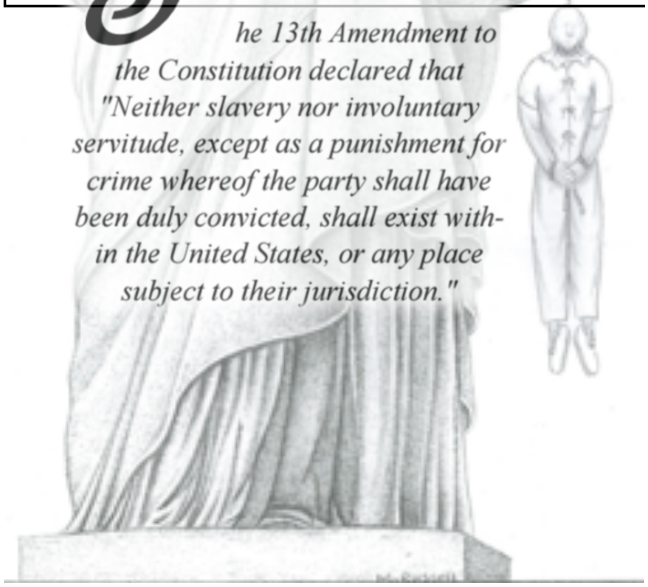
Brothers and Sisters,

We are quickly heading into the summer months with planning and marketing for the Millions for Prisoners' March at full speed. The March's main Facebook page has over 4,300 members circulating march details and updates throughout their individual and collective communities. I'm proud to say that every person I speak to is informed of the upcoming historic event, and I wear a flyer on my back for the march at every demonstration I attend. I look forward to seeing as many of you as I can in D.C. April 19th and I'll also stand tall for those of you who are unable to attend. I know that your hearts and energy will fuel us as we march for you. Black August is only a few months away.

This issue of NoShackles begins with a Statement of Support for Black August from People of Color Commission of the Socialist Party USA. Supporters of the march are encouraged to participate in Black August, a period that commemorates the prison rebellion at San Quentin on August 21, 1971. It's important for us to think about the way we treat people in the criminal justice system. If we allow ourselves to degrade the humanity of a group for any reason than the humanity of everyone is diminished. Our humanity is intertwined, an example of this is illustrated later in this issue where a white student explains the consequences of white privilege.

I want to thank the readers for sending in your submissions. I received a batch last night and was able to include a few in this issue, but rest assure that the rest will be published in later issues. Reading your poems, stories, letters and artwork breath renewed life into me. Know that there is so much life in each in every one of you and we need it, we need to read it in your stories, see it in your artwork and even hear it in your music. Don't stop creating, your work is a true blessing.

In solidarity,
Amani Sawari (@SawariMi)



iamWE Prison Advocacy Network

Statement in Support of Black August

By madt89 | chisocialistparty.org
February 23, 2017

This Statement was written by the People of Color Commission of the Socialist Party USA 2/22/2017

The People of Color Commission of the Socialist Party USA believes that now is the time to be very clear and intentional about our stance on mass incarceration, detentions and deportations in this country. We know that the commodification of human beings by the prison-industrial complex is one of the ways capitalism manifests in state violence. As people who are dedicated to ending all forms of state violence, the People of Color Commission stands in support of the work of all of the coalitions around the country who are engaging in the necessary work of prison abolition and agitating for the removal of the slavery clause in the Thirteenth Amendment of the Constitution.

We understand that removing this clause is the only way to truly outlaw the enslavement of people, who are disproportionately poor people of color, in this country. Our Commission supports the actions planned across the nation for Black August, and we add our voices to the call to destroy the prison-industrial complex in the United States and to end US imperialism outside of our borders. Black August was begun to honor the lives and sacrifices of the San Quentin Six: George Jackson, Jonathan Jackson, Khatari Gaulden, William Christmas, James McClain, and Ruchell Magee, the only member of the San Quentin Six to survive the San Quentin Uprising in August of 1971. After the rebellion, brothers held in lockdown honored the fallen comrades. These brothers wore black armbands, studied revolutionary works, fasted, and abstained from radio, television, alcohol, drugs and the prison canteen for the month of August. They focused on physical training, political education, self-sacrifice, and other forms of resistance.

Today, Black August is a time for Black people to reflect on the history of resistance throughout the African Diaspora, and to engage in moving the work forward. It is a remembrance of

freedom fighters and is worthwhile for anyone engaged in the work of Black liberation to study. For Black August 2017, coalitions around the United States will be engaging in various forms of political education and actions designed to mobilize around the removal of the slavery clause from the Thirteenth Amendment, and will be intensifying the demand for prison abolition in this country. The People of Color Commission is representative of the people most harmed by the prison-industrial complex in all of its functions.

The People of Color Commission of the Socialist Party USA stands in support of the work that is being planned and done to end the mass incarceration, detention and deportation of our people. We call on socialists in our Party and elsewhere to learn about Black August and to get involved with the activities planned for August 2017 wherever and however possible. This is a historic opportunity to unite with the coalitions involved in the New Abolitionist Movement, and the People of Color Commission believes that this work is in keeping with our Party's principles.

If comrades wish to have additional information about the planned marches and about Black August, they can follow Millions for Prisoners Facebook page, Jail House Lawyers Speak, Malcolm X Grassroots Movement, Critical Resistance's information on Black August, and http://www.iamweubuntu.com.
Forward in struggle,
The People of Color Commission of the Socialist Party USA

We Must Rethink the Way We Treat ALL Criminals (not just non-violent ones)

By The Race Card | http://www.afropunk.com/m/blogpost
April 20, 2017

Happy 420! Today, you've probably already seen a few people celebrating or reveling in some form of criminality. You might see them pointing out the ridiculous nature of marijuana criminalization, and how it makes no sense that a drug that is on nearly all accounts less harmful than alcohol is still illegal throughout most of the country. You might even see them draw attention to the racialized nature of such criminalization, using statistics like Black offenders are three times more likely to be arrested for weed-related crimes than white offenders, yet they participate at similar rates.

You might hear these people say and do these things on days that aren't weed holidays, too (though weed holidays do bring out the best in folks)–when criticizing mass incarceration or discussing the need to reform the criminal justice system, for example. These are, gratefully,

becoming hotter topics among The Left with each passing day. We know that the system is broken, that prisons are overflowing and there is a pipeline to them directly from the school system. We know that the treatment and imprisonment of political prisoners is unjust, and we know that there is an urgent need for things to change on a structural level.

But many of us don't know how our own inability to defend criminals and prisoners outside of those who are "nonviolent" and "political" only encourages everything to stay the same.

By Hari Ziyad*, AFROPUNK Writer

In general, we have a tendency to center our activism on those who are easiest for those in power to empathize with. The reasons for this are simple: If those pulling strings (read: wealthy, white, cisgender, heterosexual, able-bodied men) could only see themselves in those who are being harmed, then they might be more likely to alleviate suffering. This was the strategy around choosing an old white woman who did not bring sexual deviance to mind as the plaintiff when taking on the anti-queer Defense Against Marriage Act. This was also the strategy that led Civil Rights leaders to overlook and refuse to support Claudette Colvin, a dark-skinned teenage mother who made the same political act of resistance as Rosa Parks only months prior.

When it comes to activism around prisons and criminal justice particularly, this tendency is perhaps the most evident. We emphasize the terrible punishments handed down for "non-violent" crimes, juxtaposed against the benignity of things like weed, perhaps even reminding those supporting these draconian criminal laws that they or someone they love has partaken in what is being criminalized. We make political prisoners a special kind of symbol for the brutality of the state, as if all prisoners don't experience the state's brutality for political reasons. And we pat ourselves on the back when, for instance, marijuana legalization slowly but steadily makes its way from the coasts of the country into the center.

But the fact is the criminal justice system is oppressive across the board, and reinforces racialized abuse from the most violent offenders to the least. If we rely on bartering those who are most ignored for the sake of those who are more relatable, someone will always be required to be ignored.

This is why gay marriage is here, but Black queer folks still experience HIV at epidemic rates, Black trans women are still being murdered, and white cis gay male establishments are invested in becoming a part of the system by keeping their distance from the margins of the LGBTQIA community. This is why buses may not be segregated, but neighborhoods and schools are increasingly so, and dark-skinned teenage mothers still have few allies outside of themselves. And this will be why marijuana legalization won't address the disparities in racialized imprisonment, even for marijuana-related crimes, but it will make a lot more white people rich.

Arguing on behalf of the least socially relatable is always a difficult task. It requires we unlearn our own investments in how the state punishes what it deems criminal, knowing that it will always deem the Blackest and queerest criminal. It demands that we look at justice and violence in different ways–ways that do not reify violence and forego justice. That we don't cheer for the state raising its whip to punish anyone, even those who might deserve castigation, because this type of whip will always require another slave when it's through with the one tied to the post before it.

Most of all, it requires moving beyond an investment in empathy and incremental progress as our saving graces, as those who are most ignored should never have to "wait their turn," especially when we know a turn never comes for certain criminalized bodies. And those in prisons, particularly those who are queer, disabled and Black–even and especially prisons for the most violent criminals–are the most ignored. If we are serious about an intersectional approach that is about liberating the margins of the margins, we should do better not to forget this.

Even–or especially–while celebrating 420.

**Hari Ziyad is a New York based storyteller and writer for AFROPUNK. They are also the editor-in-chief of RaceBaitR, deputy editor of Black Youth Project, and assistant editor of Vinyl Poetry & Prose. You can follow them on Twitter @hariziyad.*

This student explains white privilege after a black sophomore caused a campus lockdown for carry

By Harry Shukman | thetab.com
February 25, 2017

A student's status has gone viral explaining white privilege after a black student caused a campus lockdown for bringing a glue gun to school for a class project. Jenny Lundt, a sophomore at Colgate, wrote about how she was able to regularly carry a

sword around school without attracting police attention, while a black student had police dogs track him down for holding art equipment.
"That is the reality of the institutionalized racism in the United States," she wrote. "If you think for even a second this wasn't profiling, ask yourself why this sword is still in my room and has not ONCE made anyone uncomfortable."
We spoke to her about what happened.

How did this start?

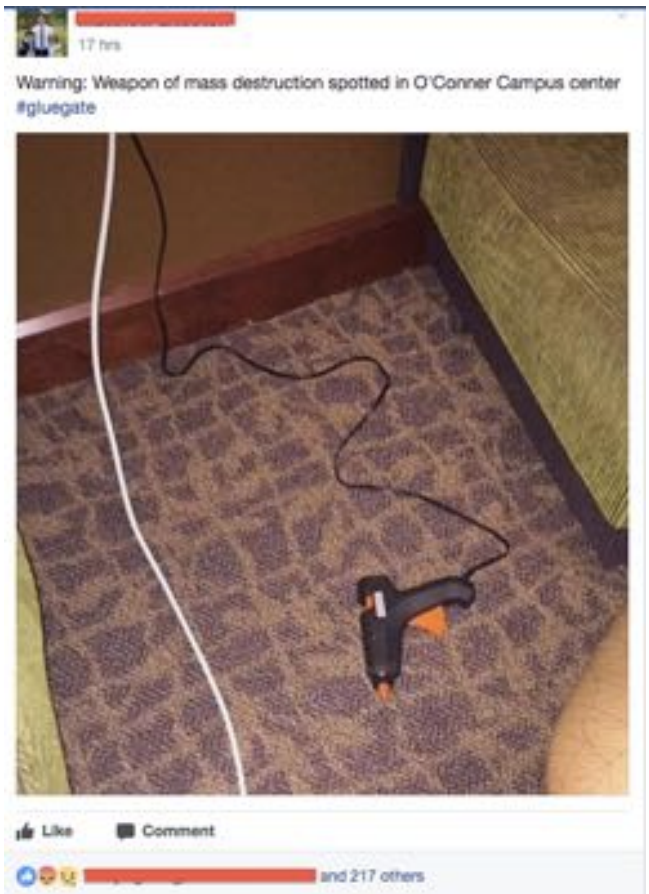
I'm sitting in my dorm with three other people and all of a sudden everyone gets a text saying "Due to the dangerous situation in the Coop, you are advised not to leave your rooms." We were thinking: "What dangerous things happen at Colgate?" Nothing happens here. Then we get an emergency text, and an email and a call. We thought: "What the hell is going on?" All of a sudden everyone was on their phone, texting on GroupMe asking what's going on. Someone said: "I have a friend who works for the EMT and there's an armed person in the Coop." Everyone was freaking out. I can't remember how long it was till we got an email from Colgate saying "Active shooter, there is an armed person on campus." The library went on lockdown, my roommate had to hide in the closet for five hours in an academic building. There was panic and rumors were flying like crazy. One person said they heard two shots fired. Another said there were two shooters. One said it was a suicide: someone ran down the hill and killed themselves.

THIS is what white privilege looks like. This is me, only one year ago on this very campus, running around the academic quad with a fucking sharp metal sword. People thought it was funny. People laughed- oh look at that harmless, ~ silly white girl ~ with a giant sword!!

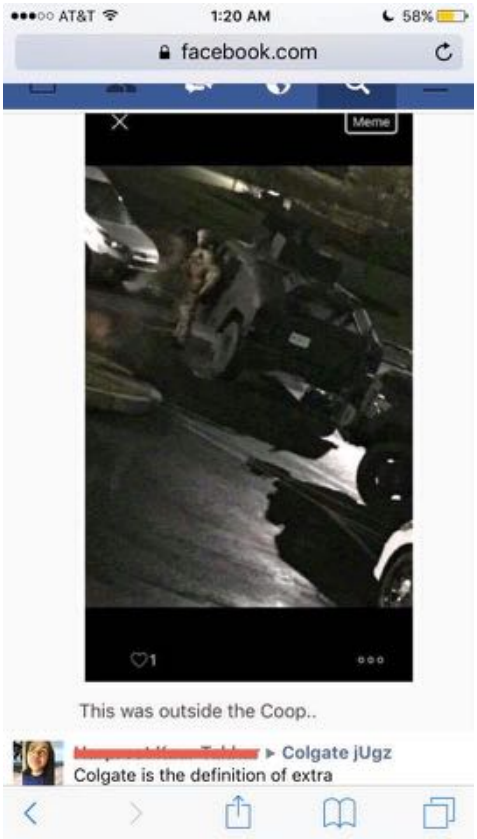
Today, a black man carrying a fucking glue gun shut down my ~prestigious liberal arts college~ for 4 hours. The limited information that was released put all black men on this campus in danger and at risk of... See More

17K 1.2K 14K

Turns out it was a guy running in the rain. He had to go to from his car to the school building, a 30 second walk. It was raining so much he took off his shirt to keep dry, and he was holding a glue gun for an art project. That set off the campus lockdown for nearly four hours.



What's the link with your sword?
I had this sword throughout my freshman year, from a friend. Every time we would have a dorm party, we would get the sword out and run around with it. Nobody ever saw that sword and said: "Hey Jenny, that looks dangerous." Nobody has called the cops or looked at me with fear in their eyes. But it's a legit weapon. Even when a white woman has a weapon in her hands, I'm not a threat. Because of my race, I'm not expected to harm anyone.
This student was doing a project for school with a glue gun. He's here to go to school. I had the choice to have the sword. He's just trying to be a student and he was profiled. The thing is, he didn't even know he was the person in question. He gets all the texts about an active shooter like everyone else. He runs up to his car and goes back down the hill to a friend's. He's sitting there and doesn't realize until police dogs come and find him, with the glue gun plugged in.



What's your take on this?
White people need to step up their game and talk about their privilege. This is such a white school where racial profiling happens every day, it's a very racist place. This is a call on white people to acknowledge your privilege then do something about it. You have to call it out where you see it. White people need to be better and do more and stop taking up so much space.

Reader Submissions

Reading Makes You Free

How can I explain the joy that I get from reading? Words can't explain it. Nevertheless here in my speech today I will express in human language what reading means to me and how it has made me free even while inside of prison. Locked in a cell twenty four hours a day when I 15 years old I had no company except the books that I had in my cell. When I picked up those books I discovered a much larger world than the one I had always limited myself to on the streets in the city of St. Louis Missouri. Reading allows me to go wherever I want to on the face of the universe. Books take me so many places. The books that I have read opened up worlds to me that I did not even know existed.

It is difficult to explain the feelings that you get from reading. Emotionally books makes you feel whole. You can find your life's purpose between these pages. When you read you get feelings that can be likened to love. This is how deep and meaningful reading is. As you read the stories of someone else, you wonder how did the author know your own story so well although he was writing about someone else. How does that author know your thoughts as if he or she was already inside of your mind? When we read about history the author takes us back in time and we feel like we aright there on the scene reliving those events again. Reading is better than a movie. The page just takes us away. This is how we get lost in the words as we read. For me, life on the page is real because I feel what the author is talking about. Reading lives inside of your heart. I can feel it just as I am taking a breath right now and have sight to see. This is what reading does for me. It does more than just pass time, it surpasses time. Reading has no limits and it is endless. If it were not for words and language, how can we function? This is why I promote reading the way that I do with extreme passion. Reading

changes people lives and causes them to excel to their highest heights. There is power in words. Reading helps us to see a clearer path, it inspires us to want to become better when we read about someone else accomplishing their goals. Reading is ecstasy. Reading gives us a natural high. It is intellectual intoxication. There is no side effects. There is no coming down from this high. You just turn the page and get even higher. This is why I love reading.

The mind is a wonderland. It allows you to go where you want to go despite our incarceration. Books take us to places that we have never been or seen. We read books from centuries ago and feel like as if we are right there as it is going down.

The mind is like a machine that is always turning, always coming up with new ideas and creative means of ways of doing things. I love reading. I read none of everything. Books are my sanctuary. Reading is where I find peace and meaning. The more books that I read, the more that I find myself. It seems like the books that I read is the exact book that I needed to read at exactly the moment that I read that particular book.

Books and reading can make us free. It was books that lifted me out of prison. My 240 year sentence is no longer my destiny. Books allow me to see beyond my current prison sentence. Life is bigger than prison and books teach you that.

The right sources of reading can make any man free. It is like the old saying of an older person drinking from the fountain of youth. Reading revives and heals the soul.

Malcolm X said that when he was in prison books opened up a new world to him. He said that from that moment on he read with every second of free time he had on his hand. This is because reading made him free. In fact he said that he did so much reading that the months passed without him even thinking about he fact that he was in prison. He said that at that point in his life he was truly free, and had never been more freer in his entire life.

At first, he read without a particular aim. Then he began to read selectively with a purpose. He said that he knew right there in prison that reading changed the course of his life forever. This is a man that understood the importance of reading.

Asar Imhotep Amen, Ph.D.
Creative Growth and Development Associates

Black Lives Will Never Matter To our Historical Enemies:
Amerika's War On Black Men and Boys 2017

A View From The Bridge

"Black people will never gain full equality in this country. Even those Herculean efforts we hail as successful will produce no more than temporary "peaks of progress", short-lived victories that slide into irrelevance as racial patterns adapt in ways that maintain white dominance. This is a hard-to-accept fact that all history verifies. We must acknowledge it and move on to adopt policies based on what I call: "Racial Realism". This mind-set or philosophy requires us to acknowledge the permanence of our subordinate status. That acknowledgement enables us to avoid despair,and frees us to imagine and implement racial strategies that can bring fulfillment and even triumph".

-Derrick Bell

The unabated murder of Black males in Amerika has a long history; a history whose study is now to be decadent and exclusionary. Despite Black males occupying the bottom of every measure of a population's health and prosperity,this is largely ignored,and little has been done to arrest the actual deaths of Black males in Amerika or advance our understandings of the causes underlying their murder at the hands of an increasingly militarized police state. The disciplinary division asserted between Black men and boys and every other raced,gendered,and classed subject,which is presumed to be "more oppressed" purely from an arithmetic conducted upon race,class,and gender categories a priori,prevents a serious study of the relationship between the historical and political causes of the seemingly endless violence against Black males. Our intersectional conceptualizations of gender progressivism are blind to the sexualized and specific dimensions of Black male death. In failing to address the deeper causes responsible for the death of so many Black men,often at the hands of those seemingly charged with their protection,we

fail to address Amerika's long-standing predilection towards killing Black males that is not easily reduced to the fact of racism.

While Black men and boys continue to die at the hands of the state and white vigilantes,disciplinary morality asserts that scholars should resist the urge to theoretically account for these deaths through any serious philosophical or conceptual study. Black male scholars throughout the university have noted the resistance of journals and various disciplines to seriously consider Black male vulnerability beyond Black feminism or other paradigms which assume Black males to be culturally maladjusted and pathologically violent. Any study of Black male vulnerability is taken to be at odds with and thereby erasing Black female suffering. Conferences are reluctant to accept papers,editors discourage submitting such work for review,and there is a permissible vitriol towards the authors of such work allowing "booing",ridicule,and intimidation throughout the academy. This makes for an implicit,but permissible,censorship within the academy of discussions about Black male vulnerability, be it political,sexual,or economic,as well as a denial of the need for new theories beyond the generic language of intersectionality to speak to the death that disproportionately affects Black males. Black men are disproportionately affected by violence,incarceration, poverty,unemployment,and suicide in this country,yet there is an insistence that the deaths of Black men need not be accounted for beyond "racism" in our current political milieu. This moratorium discourages research into dilemmas peculiar to Black males,ultimately coercing Black men into accepting their erasure as a matter of disciplinarity. This silence takes advantage of the deaths which make Black men underrepresented throughout society,and the racism making it unlikely that they will matriculate from high school, college,and ultimately be present and considered in the academy.

Michael Brown's death,like that of Tamir Rice,Eric Garner,Trayvon Martin,Amadou Diallo,Oscar Grant,John Crawford,Jordan Davis,and Stephen Watts, represents the accumulation of an intellectual failure to grasp the complexities and the motivations implicated within the mass-murder logistics of American racism. The negrophobia that drove white Amerika to endorse lynching as a technology of murder is the same profound anxiety and fear that now allows the white public to condone the murder of Black men and boys as "justifiable homicides". Black males are often killed by police officers because the officer claims they fear for their lives. This phobia is a normalized and institutional program (pogrom) used to justify police violence,ostracism,and incarceration-it is a fear that is given so much weight in individual cases precisely because it is a fear that both white Amerika and many racial and ethnic groups in Amerika share as well. The vulnerability of Black men and boys lie in this consensus. The agreement that Black males can be killed and that the individuals responsible for these murders will be ideologically supported in their rationalizations and financially rewarded for their actions. We are particularly concerned by the myth of the so-called "super-predator",and the disciplinary proliferation of similar pathological concepts about Black masculinity used to justify the murder of Black males in society and obscure the full viewing of Black male oppression in Amerika.

fail to address Amerika's long-standing predilection towards killing Black males that is not easily reduced to the fact of racism.

While Black men and boys continue to die at the hands of the state and white vigilantes,disciplinary morality asserts that scholars should resist the urge to theoretically account for these deaths through any serious philosophical or conceptual study. Black male scholars throughout the university have noted the resistance of journals and various disciplines to seriously consider Black male vulnerability beyond Black feminism or other paradigms which assume Black males to be culturally maladjusted and pathologically violent. Any study of Black male vulnerability is taken to be at odds with and thereby erasing Black female suffering. Conferences are reluctant to accept papers,editors discourage submitting such work for review,and there is a permissible vitriol towards the authors of such work allowing "booing",ridicule,and intimidation throughout the academy. This makes for an implicit,but permissible,censorship within the academy of discussions about Black male vulnerability, be it political,sexual,or economic,as well as a denial of the need for new theories beyond the generic language of intersectionality to speak to the death that disproportionately affects Black males. Black men are disproportionately affected by violence,incarceration, poverty,unemployment,and suicide in this country,yet there is an insistence that the deaths of Black men need not be accounted for beyond "racism" in our current political milieu. This moratorium discourages research into dilemmas peculiar to Black males,ultimately coercing Black men into accepting their erasure as a matter of disciplinarity. This silence takes advantage of the deaths which make Black men underrepresented throughout society,and the racism making it unlikely that they will matriculate from high school, college,and ultimately be present and considered in the academy.

Michael Brown's death,like that of Tamir Rice,Eric Garner,Trayvon Martin,Amadou Diallo,Oscar Grant,John Crawford,Jordan Davis,and Stephen Watts, represents the accumulation of an intellectual failure to grasp the complexities and the motivations implicated within the mass-murder logistics of American racism. The negrophobia that drove white Amerika to endorse lynching as a technology of murder is the same profound anxiety and fear that now allows the white public to endorse the murder of Black men and boys as "justifiable homicides". Black males are often killed by police officers because the officer claims they fear for their lives. This phobia is a normalized and institutional program (pogrom) used to justify police violence,ostracism,and incarceration-it is a fear that is given so much weight in individual cases precisely because it is a fear that both white Amerika and many racial and ethnic groups in Amerika share as well. The vulnerability of Black men and boys lie in this consensus. The agreement that Black males can be killed and that the individuals responsible for these murders will be ideologically supported in their rationalizations and financially rewarded for their actions. We are particularly concerned by the myth of the so-called "super-predator",and the disciplinary proliferation of similar pathological concepts about Black masculinity used to justify the murder of Black males in society and obscure the full viewing of Black male oppression in Amerika.

Black Masculinity and Negrophobia

The death of Michael Brown,along with the thousands of other Black men and boys was not an aberration to Amerikan so-called "democracy", but the fulfillment of its promises of order and stability for the (white) majority. In other words, anti-Black violence and the societal legitimation of the white agents responsible for the death of Black people serve to maintain societal order,and bolster the implicit ideological power of white supremacy in Amerika. Stated differently, contrary to the democratic calls for justice currently insisted upon by activists and scholars alike,the deaths of Black men and boys in Amerika serve to indicate the health of Amerikan democracy not its malaise.

For young Black boys,maleness in a white supremacist society is fraught with difficulty and the all too likely outcome of death. Even as men,this racialized masculinity is not thought to result in a recognizable intellectual maturity,and social standing of a citizen;rather the masculinity impressed upon these Black-male-bodies is known only through uncontrollable excess,its lack of maturation,where any and all transgressions (no matter how small or idiosyncratic) are understood to be demonstrations of the more primitive and uncivilized aspects of a not yet evolved savagery. As Geoffrey Canada,President of the Harlem Children,remarks,"The image of the male as strong is mixed with the image of male as violent. Male is virile get confused with male as promiscuous. Male as adventurous equals male as reckless. Male as intelligent often gets mixed with male as arrogant,racist,and sexist...Boys find themselves pulled and tugged by forces beyond their control as they make the confusing and sometimes perilous trip to manhood". The milieu from which Black manhood springs is saturated with racist caricatures that all seem to legitimate the fear Amerikans have of Black men. The images and perceptions of Black men as dangerous to society,women,and themselves ultimately create a pattern of thinking that works to justify their seemingly inevitable deaths. The relationship between anti-Black racism (the hate of Blacks) and anti-Black chauvinism (the hate of Black males as the barbarous sex) is not adequately captured by a focus on the manhood denied to Black men and boys. Such positions erroneously depict Black men as purely mimetic creatures incapable of generating identities outside of the decadent tropes offered by white patriarchy. A more correct analysis of racism and chauvinism would understand that Black male oppression and death is rooted in an imposition of a deadly masculine caricature-a barbarism justifying multiple mass-murder logistics and encouraging a racist misandry throughout this society and the disciplines birthed from it. Ultimately,Black male suffering is made generic,thought to only be the function of "racism", so in an era pushing intellectuals and policy-makers alike to be anti-essentialist (problematizing racial explanations of inequality), Black men are deemed "unfit" for study.

"...Any time you
beg ANOTHER man
to set you free-
YOU WILL NEVER
BE FREE!

-Malcolm X

The Black male is raced and sexed peculiarly, configured as Barbaric and savage,imagined to be a violent animal,not a human being. his mere existence ignites the negrophobia taken to be the agreed upon justification for his death. Black male death lessens their economic competition with,as well as their political radicality against,white society. It is this fear of Black males that allows society to support the imposition of death on these bodies,and consent to the rationalizations the police state offer as their justification for killing the Black-male beast (the rapist,the criminal,and the deviant thug). The young Black male's death,the death of Black boys,is merely an extension of this logic-the need to destroy the Black beast cub before it matures into full pathology. The Black boy,that child,is seen as the potential Nigger-beast. This anti-Black dynamic which specifically affects the Black boy has been referred to by Elaine Brown as a new kind of racism, a racism built upon the anti-Black mythology of Amerika's Black males as the super-predator. This super-predator mythology not only acts to legitimize the violence responsible for the deaths of Black males,but inculcates the rationalization that given what Black males actually are,Black male death is necessary and an indispensable strategy for the safety and security of Amerikan society. Overlooking the mass-murdering disposition of Amerika towards Black males presents an incomplete diagnosis of the impetus behind the levels of violence and sanctions imposed upon Black communities (Black women,Black families) in an effort to control the lives of young Black males.

Even childhood cannot protect young Black boys from the mass-murdering logistics of Amerikan society. Black boys are seen as more culpable for their actions(i.e.,less innocent) within a criminal justice context than are their peers of other races. Because Black boys are actually perceived as older as and hence more culpable for their behavior,there is an implicit dehumanization that not only predicts racially disparate perceptions of Black boys but also predicts racially disparate police violence toward Black children in real-world settings. Police often imagine the Black boy-a child-to be physically threatening;the manifestation of the savagery thought to be inherent to his Black maleness; a violent beast and predator. The historical association of Black males with animals,specifically apes and monkeys,diminishes white Amerikans, along with white folks in general sympathies for Black humanity,but also the acceptance of greater levels of violence directed towards Black people. The racist association between the so-called "negro" and ape is not simply an abstract and detached stereotype,but rather a historical trope used to justify the dehumanization of Black people which individuals and social groups are targeted for cruelty,social degradation, and state-sanctioned violence and/or murder. Black male death and dying is the result of this engineered societal program (pogrom),and the machinations of this apparatus obscures and in many cases denies our ability to see the lives of Black men and boys as worthwhile.

A Study of Black Male Death and Dying

Black men and boys are seen as deserving death in Amerika. Because Black men are thought to be "not human", there is a tendency to embrace their sociological condition as their essential characteristics. Black males are thought to be the origins of their conditions rather than their conditions being the origins of their problems. The designation

of Black males as problems in society,simultaneously enforced by our academic theories demanding the de-emphasis of their plight allows such ideologies to operate without challenge. Such conceptualizations allow for the incarceration and the elimination of young Black males by ostensibly normal and everyday means. Similarly,Dr.Huey P. Newton has argued in "Fear and Doubt" that "society responds to poor Black men as a thing,a beast,a nonentity,something to be ignored or stepped on. He is asked to respect laws that do not respect him". Ultimately, it is the Black men and boys who remain isolated,condemned,and ignored by theory that "have been made to pay the "sacrificial costs" for the relatively improved conditions since the 1960s that have impelled many Black so-called "Amerikans" out of the ghettos and into the suburbs". Black males are the depositories of the negativity traditional associated with Blackness that makes transcendence,socially,politically and conceptually,possible for other Black bodies.

There is an eerie connection between the deaths of Black males in society and the erasure of Black men from the realm of theory. In reality,Black males are presented as non-human and animalistic in the minds of whites,but our theories relish assigning the death of Black males to the generic description of racism,a notion not throughly analyzed in identity scholarship and unable to inadequately capture the specific kind of oppression and violence that defines Black male existence. Michael Brown (all Black men and boys in Amerika) was a victim;a display of the power white life has over this kind of Black existence-a demonstration of the seemingly endless limit of white individuals' power to enforce the anti-Black consensus of society towards these specific Black-male kinds. His death-Black Male Death-shows that racism is not simply racial antipathy,but the power whites assert over the world,thereby making Black life inconsequential in its rush to acquire ownership over reality;a dynamic creating the orders of knowledge as an extension of the order of society necessary to maintain anti-Blackness and preserve white supremacy. Because this racist societal architecture is de-emphasized,academic discourse(s) of race-class-gender-presupposing the infinite power of all male bodies-prefigures a conceptual calculus dedicated to eradicating the vulnerability of Black men because theyare men. Black men are thought to be mimetic (white) patriarchs; an untenable theoretical position given the empirical evidence of Black male disadvantage,but one that serves to affirm society's assuredness in holding that his death is the only way to remedy the dangers he poses to society. We can see the corpses of thousands upon thousands of Black men and boys,but do we really understand the vulnerability of Black men and boys enough to theorize their lives?

To fully understand the above essay I highly recommend that you study deeply the following two books:

1.) Thelsis Papers:The Keys To The Colors by Dr.Frances Cress-Welsing

2.) Yurugu:An Afriken-Centered Critique of European Cultural Thought and Behavior by Dr.Marimba Ani

CORRESPONDENCE: Troy Thomas,H-01001,A1-137
(aka Asar Imhotep Amon,Ph.D.)
CSP-LAC
P.O. BOX 4430
Lancaster,CA 93539

Millions for Prisoners March

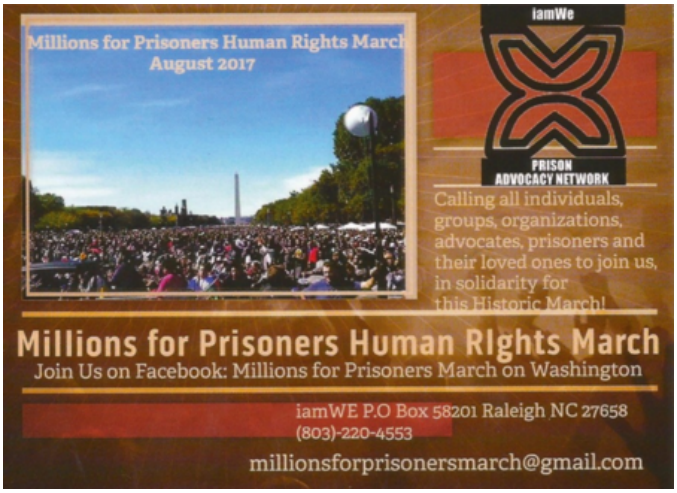
Updates

Here is a current list of local representation for the millions for prisoners' march stretching across all ends of the country from Washington State down to California and over to Florida.

- Lancaster, CA
- Los Angeles, CA
- Riverside, CA
- San Diego, CA
- Santa Barbra, CA
- Palmdale, CA
- Tampa Bay, FL
- Savannah, GA
- Baton Rouge, LA
- New Orleans, LA
- Omaha, NE
- Central New Jersey
- Raleigh, NC
- Lancaster, PA
- Northampton, PA
- Mid-Point South Carolina
- Houston, TX
- Fredericksburg, VA
- Richmond, VA
- Seattle, WA
- Spokane, WA
- Washington D.C

Mission Statement

WE SEEK TO UNITE ACTIVISTS, ADVOCATES, PRISONERS, EX-PRISONERS, THEIR FAMILY AND FRIENDS, AS WELL AS ALL OTHERS COMMITTED TO THE FIGHT TO DRASTICALLY REDUCE OR ELIMINATE PRISONS AND THE PRISON SYSTEM, AND REPLACE THEM WITH MORE HUMANE AND EFFECTIVE SYSTEMS. OUR AIM IS TO EXPOSE THE PRISON INDUSTRIAL COMPLEX FOR THE HUMAN RIGHTS VIOLATION THAT IT TRULY IS. WE WANT TO CHALLENGE THE IDEA THAT CAGING AND CONTROLLING PEOPLE KEEPS COMMUNITIES SAFE. WE BELIEVE THAT FOR TOO LONG OUR NATION HAS RELIED UPON INCARCERATION AS A WAY TO SOLVE BROADER SOCIAL PROBLEMS, TO ITS DETRIMENT. IN AUGUST OF 2017, WE WILL MARCH ON WASHINGTON TO BRING WORLD ATTENTION TO THE CONTINUED SLAVERY AND INVOLUNTARY SERVTITUDE IN AMERICA, ENABLED BY THE 13TH AMENDMENT AND TO HIGHLIGHT THE EVER INCREASING MOVEMENT AGAINST THE PRISON INDUSTRIAL COMPLEX.



Getting Involved

The Millions for Prisoners March is a grassroots movement dependent on community investment and local organizing. We urge readers to personally take up this human rights cause by getting involved in a variety of ways including creating flyers, making videos, sharing hashtags such as #Abolishthe13th or #EndPrisonSlavery, as well as sharing Millions for Prisoners Facebook pages in order to raise awareness through social media. These are some small steps individuals can take to inform their community. We also encourage participants to spread their impact by organizing their community to mobilize to Washington D.C. For those who are unable to travel to D.C. we are ask that communities host solidarity demonstrations on the August 19th. This is a grassroots movement so we are truly relying on the people to make this happen. Below is information on how to form a local organizing committee.

Local Organizing Committee (LOC)

The Local organizing committees shall be comprised of various individuals and organizations situated in local communities throughout the country. The LOCs will provide direct interaction with members of its local community as it relates to the promotion, organization and mobilization for the Millions for Prisoners Human Rights March. The LOC will engage members of the local community, and provide education on the impacts of the 13th amendment of the U.S constitutions and other laws that contribute to mass incarceration in their communities.

Requirements:

1. Minimum of 3 participants to form a LOC- 1 member being the Local Representative
2. All participants must be in agreement to raise awareness and push the Millions for Prisoner Human Rights March agenda. Participants are responsible for connecting with organizations and recruiting new members

Submission Info: In addition to publishing content raising awareness about the march and providing updates on demonstration progress, the No Shackles Newsletter also accepts work from prisoners in the form of articles, art and poetry. This March is about you and some of our most meaningful contributions come from the inside. We also accept submissions from friends and family members of prisoners. For readers interested in submitting their work: typed and printed can be sent to the return address or emailed to <millionsforprisonersmarch@gmail.com>; carbon copy: <amanisawari@gmail.com> Submissions should be marked Attn: No Shackles Newsletter
Facebook: Millions for Prisoners March on Washington

Basic Principles for the Treatment of Prisoners

1. All prisoners shall be treated with the respect due to their inherent dignity and value as human beings.

2. There shall be no discrimination on the grounds of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

3. It is, however, desirable to respect the religious beliefs and cultural precepts of the group to which prisoners belong, whenever local conditions so require.

4. The responsibility of prisons for the custody of prisoners and for the protection of society against crime shall be discharged in keeping with a State's other social objectives and its fundamental responsibilities for promoting the well-being and development of all members of society.

5. Except for those limitations that are demonstrably necessitated by the fact of incarceration, all prisoners shall retain the human rights and fundamental freedoms set out in the Universal Declaration of Human Rights, and, where the State concerned is a party, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights and the Optional Protocol thereto, as well as such other rights as are set out in other United Nations covenants.

6. All prisoners shall have the right to take part in cultural activities and education aimed at the full development of the human personality.

7. Efforts addressed to the abolition of solitary confinement as a punishment, or to the restriction of its use, should be undertaken and encouraged.

8. Conditions shall be created enabling prisoners to undertake meaningful remunerated employment which will facilitate their reintegration into the country's labor market and permit them to contribute to their own financial support and to that of their families.

9. Prisoners shall have access to the health services available in the country without discrimination on the grounds of their legal situation.

10. With the participation and help of the community and social institutions, and with due regard to the interests of victims, favorable conditions shall be created for the reintegration of the ex-prisoner into society under the best possible conditions.

11. The above Principles shall be applied impartially.

iamWE Prison Advocacy Network
P.O. Box 58201
Raleigh NC 27658